


PRANAM



THE STRUGGLE BETWEEN THE GOOD AND THE EVIL FORCES TERMINATES
IN THE LATTER'S ROUT --- THIS YOU HAVE SEEN, ARE SEEING AND WILL SEE
AS WELL, ONLY REMAIN VIGILANT THAT THE EVIL FORCES RECEIVE, UNDER
NO CIRCUMSTANCES, ANY INDULGENCE FROM YOUR END.

ANANDAMURTI
ANANDA PURNIMA, 1977.

ANANDA MARGA SYDNEY SECTORIAL NEWSLETTER

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THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

SHRII SHRII ANANDAMURTI

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Just as the farmer carefully tills his land so that the seeds he plants will yield a crop, so we must cultivate our Love of the Lord, devotion, attraction to the Supreme One. There are three aspects to This Way, the theme of Baba's 1977 Birthday UKK; Sublime Philosophy, Universal Love and Intensely Keen Unity. With these three treasures the Lord has revealed to us how we can unfold the flower that is within us and spread our petals to the Sun.

Developments in the Lord's work over the last month have shown that April has been a very good month so in May...

Baba, we impatiently await to prostrate ourselves before Your physical form.

Namaskar, The Editor.



NIVERSAL LOVE UNIVERSAL LOVE UNIVERSAL LOVE UNIVERSAL LOVE UNIVERSAL LOVE UNIVERSAL

Ishta and Ideology

What is the relationship between "Ishta" and ideology? Without "Ishta" one cannot establish himself in ideology. To illustrate we can quote this example: About thirty five years ago, a war was going on between two countries, the citizens of which have the same religion (Buddhist). When the soldiers went war, their mothers used to pray to Lord Buddha to save the lives of their respective sons. What will Lord Buddha do? Save this man or that man? Both have the same "Ishta", but both parties have totally forgotten the ideology. If they were established in the ideology they would not have gone to war. So therefore man should follow both the ideology and "Ishta". One should be an ideologist and an "Ish-tanist".

Ishta tells us about our ideology. Man remembers his ideology from the Ishta. Man will remember his "Ishta" and follow his ideology. If someone says that he has no "Ishta" then he is a liar. He has no courage. Without establishing oneself in "Ishta" man cannot become an ideologist.

and for a moment forgets his "Ishta", he will degrade. So the wise man will always remember that he has to follow the ideology and more important, the "Ishta". Those who follow their "Ishta" know that for every quantity of love they have for the Lord, the Lord has double love for them. The Lord is great for them; and for the Lord they are also not small. In a song, a devotee said: "I am very small oh Lord, You are great." This should not be said If a father possesses fifty Master of Arts

degrees and his son doesn't know A-B-C at the age of 3-4; should the son be thought of as small and the father as great? No, this is only a family relationship.

BABA NAM KEVALAM -- THE LORD IS THE BELOVED ONE

There is no question of small or great. There is the relationship of father and son only. When there is relationship between father and son where is the question of big and small?

The Lord is called BA'BA'. The word BA'BA' comes from Samskrita "Bapra", and then it became "BA'BA'". It took three or four thousand years for Bapra to become BA'BA'. For unit beings, the Lord is the beloved One (BA'BA' NA'M KEVALAM). But for the Lord, the unit beings is His BA'BA'! When living beings will sing "BA'BA' NA'M KEVALAM", then the Lord will also sing "BA'BA' NA'M KEVALAM" in His mind. The Lord has thousands and thousands of BA'BA's. This is the relationship between the Lord and living

beings. Devotees will always remember this but people who are only ideologists cannot feel this; their hearts are barren. For those whose hearts are established in "Ishta", their hearts are fertile and full of love. Those who are only ideologists cannot enjoy this sweet element. You have to become ideologist; more importantly you have also to become "Ish tanist". If you do not have "Ishta", you cannot do anything. When you are singing BA'BA' NAM KEVALAM, the Lord is singing BA'BA' NAM KEVALAM. As the unit being is dependent on the Lord, so is the Lord dependent on the unit beings. As in the family, the son is dependent on the father, the father is dependent on the son. If there is no father, the son will not like it. Similarly, if there is no son, the father will not like it too. Without being a devotee, you can not become an ideologist.

SHRII SHRII ANANDAMURTI

DHARMA WINS THE DAY

BABA teaches us that struggle is the essence of life; as Dharmic soldiers, we fight unceasingly to defeat adharma, or to experience some positive results as we contest fear, untruth, ignorance. Read on, dear sisters and brothers, read on, and witness an accounting of clear and untainted VICTORY over adharma; be uplifted, for by HIS grace the trumpets of triumph sound today - JAI BABA!

The April full moon is known to half the world as the 'harvest moon'; truly, a resurgent and bountiful vibration exists among many members of Ananda Marga. In India, where it is springtime, Ananda Marga is re-born, Dharmic seedlings sprouting with increased vigor and strength after the cold year-and-a-half state of emergency winter. Now, with a new and hopefully more humane government in India, we look anxiously to Patna in eager anticipation, hoping that through our continued efforts, this resurgent wave will soon wash our beloved BABA out of the Bankipur jail.

The rays of this ebullient rising sun shone on Ananda Marga in the Central courthouse in Canberra recently; three Margii

brothers, Vikasha, Dharmaviira and Govinda, arrested during the November 29th, 1976, demonstration at the Indian High Commission in Canberra were tried before a magistrate to determine the necessity of a jury trial. Sanjayaji admirably represented the defendants and guided the defense witnesses through their testimonies, aided occasionally by the sympathetic magistrate, a greying, soft-spoken man whose mildly paternalistic attitude was reminiscent of the fellows who are frequently seen on television portraying family doctors, while recommending which is the best aspirin to buy.

After several anxious hours of delay, court was called to order and the prosecution, presenting its case first, called its first witness, Officer Roach, who almost told the truth, but managed to snatch dishonesty from the jaws of honesty when he testified that Vikasha (charged with refusing to leave premises when asked by a police officer), had committed the crime as charged and been seized and arrested inside the Indian High Commission (IHC) building. In what proved to be the first in a series of what we will generously refer to as "creative" testimonies by members of the police

department, Officer Roach's fruitful imagination produced several fantasy conversations he'd had with Vikasha, all of which were, surprisingly enough, incriminating. The prosecution erred significantly here by not presenting a corroborating witness thus weakening its case.

Testifying later, Vikasha described how he had been told that he could stay in the IHC by a police officer to present to the High Commissioner a letter of protest concerning BABA's conviction and possible execution, only to be briefly questioned then to be escorted out the door, where, arrested without charge, he was sandwiched in between two ten-acre commonwealth policemen in a police car. Refusing to be intimidated, Vikasha repeatedly reminded (before the magistrate finally did) the crisp and efficient deputy Crown counsel that one does not need an invitation to visit the IHC and would the Crown counsel stop leading him on; a strong opening testimony for the defense.

Didi Tillotama's clear and radiantly vibrated presence seemed to take subtle control over the courtroom as she ratified Vikasha's testimony that he had left peacefully when escorted out and was arrested outside the building, not inside, as Roach has alleged. Next, Officer Fyfe was called to the stand.

If Roach's imagination was fruitful, Fyfe's was cornucopic. With a humility befitting his lack of honesty, Fyfe, after leading us through a long and boring description of the dimensions of the IHC grounds in order to attempt to establish the reliability of his memory (a hand drawn 8x10" map - which no one could see was referred to later), proceeded to paint us a cimmerician portrait of "dirty Dharmaviira", who, according to Fyfe punched the constable in the kidney area three times and attempted to choke him before being arrested; these the allegations of a man who claimed that at one point in the demonstration, Margii's were yelling "Kill BABA".

Officer Friend, who was everybody's (if you consider adharmic obstacles on this path of struggle as your friends) corroborated Fyfe's story that Dharmaviira had assaulted Fyfe while Fyfe struggled with Nirmala (Dharmaviira's wife) for the keys to a car whose green color seemed to fade from police memories which recalled only black; the crown counsel tried to soften the inconsistency by leading the police into testifying that the car's colour was "British racing green" whereupon the magistrate remarked

strongly that his own car was British racing green and that the car in question couldn't possibly have been the same colour. The Crown counsel had no further comments. Dharmaviira and Govinda, both monolithic rocks in the witness box, testified that Dharmaviira had never been near the car when Fyfe was, and had been arrested in front of a police van for pulling his car keys out of Fyfe's hand after Fyfe had done the same to Nirmalaji at the car.

The interplay of eyes was interesting to watch the first day. The police officers rarely looked at Sanjaya or the deputy Crown counsel directly as they testified while the Margiis, firmly rooted in the truth, poured out enough direct eye contact to earn honorary memberships in the Optician's Union.

The next day, Ekadashi, opened in a new courtroom with a new BABA game called "Sanjaya's missing briefcase"; mantras were spoken silently and strongly before the briefcase was recovered, just as the magistrate arrived and Officer Fyfe did not

The deputy Crown counsel played verbal ping-pong with Nirmalaji and Jayantaji concerning the activities of themselves, Fyfe and Dharmaviira around the now famous car. The counsel would ask them a question, then moments later return with the same question to test for discrepancies in the two answers - he ended up in both cases with nets devoid of any fish supportive to his prosecution.

Jayanta got Dharmaviira off the hook by testifying that he, not Dharmaviira had confronted Fyfe at the car (though not in the violent manner alleged. by the police), stopping his testimony short of self-incrimination.

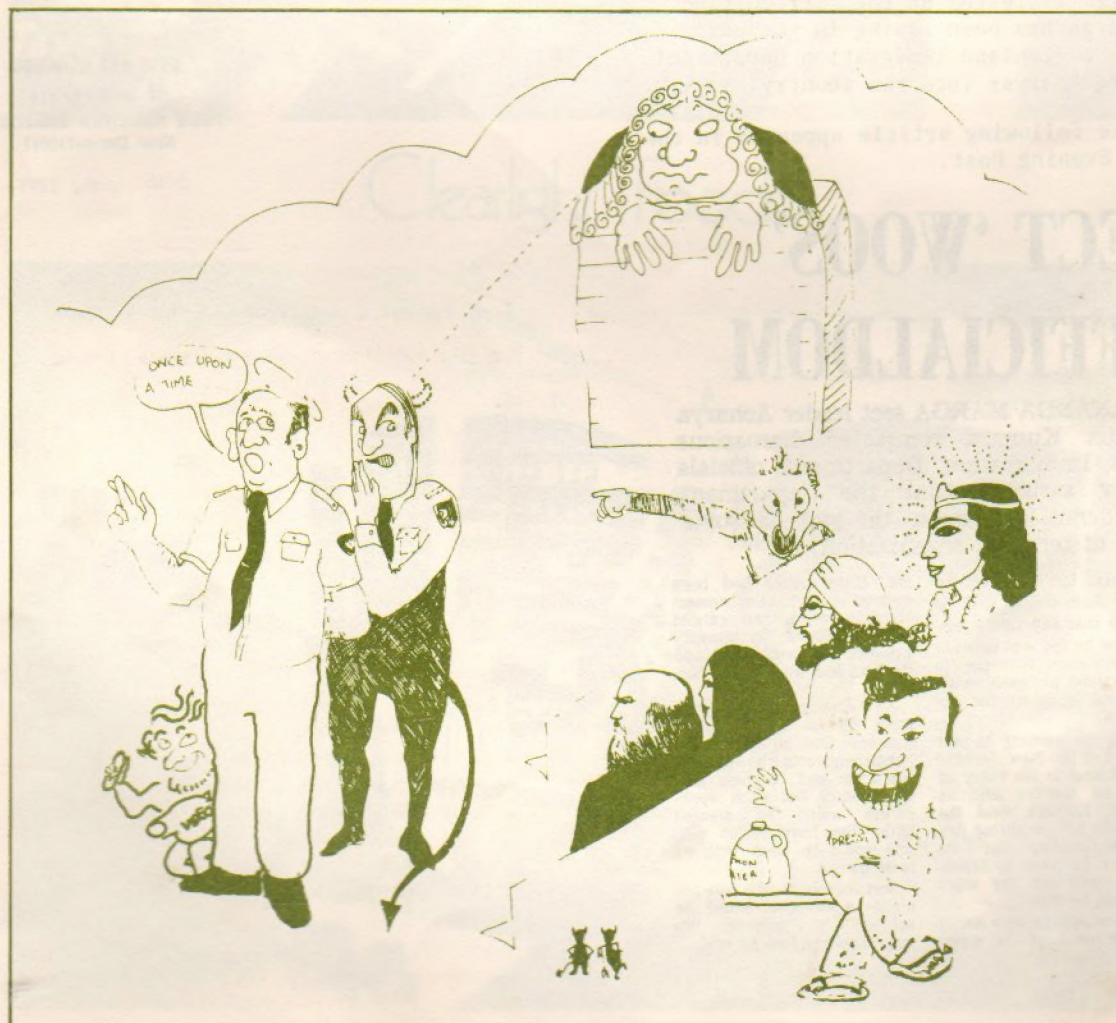
At this point, a class of high school students filed in to witness the trial, which was soon to take a dramatic turn. Sanjaya uttered the words "call Malcolm Young" and Sureshji, entering the witness box attired in a dapper suit, could've passed for a mortician, for he was about to bury the prosecution. Testifying that yes, he was a film maker, had videotaped footage pertinent to Dharmaviira's case, and had equipment suitable to show the tapes in the courtroom. Moments later, with people in the courtroom positioned or straining to view the video monitor, a dramatic, dark stillness possessed the courtroom and the only sound to be heard

was the steady reassuring hum of the video tape recorder; the tapes clearly showed Dharmaviira being arrested in front of a policevan, not at the car as Fyfe and Friend had alledged. Lights on. Friend's face was a mask of worry, and Dada Abhiikji leaned against the wall like a poker player holding aces.

Govinda was next called by Sanjaya, testifying that during the demonstration, he had always been separated from the Indian High Commissioner by a police cordon, and couldn't possibly have "blocked the commissioner's path back to the IHC", which was the charge against Govinda. (Previously, Fyfe and Friend had described how Govinda, flapping his widespread arms like a bird of prey, had broken through the police cordon two or three times - (they couldn't decide which)- to cross the commissioner's ambulatory path repeatedly before finally being arrested. Re-enter Suresh, whom Friend needed like a flat tyre

Lights out again, on went the monitor; Govinda was clearly seen on the screen separated from the sputtering, fingershaking (and now former) Indian high commissioner by police, who repeatedly asked the commissioner to return to his office. The magistrate remarked out loud "He's holding a sign", indicating that he realized that Govinda was not running around with his arms spread. Govinda was then seen on the screen being hauled off to a police van by four of Canberra's finest, for no apparent reason. Lights on. The apologetic, crooked smile on Officer Friend's face indicated that he would've preferred to have been home watching "Kojack" or "Adam 12".

After the summations and final pleas were delivered by the attorneys, the courtroom became thick with anxious anticipation. Verbalizing his decisions, the magistrate asserted that whether or not Vikasha had been asked to leave the IHC by the police was irrelevant, and that he'd had every right to be in the High Commission building to del-



iver his letter. Acquittal; one down, two to go.

Next the magistrate explained that the defense testimonies and the prosecution testimonies in Dharmaviira's and Govinda's cases were so incongruous that another source of evidence, i.e. the video tapes had to be considered. In Dharmaviira's case the magistrate decided that he needed more time to weigh the evidence; seven days later, Dharmaviira was found guilty only of "technical assault" for grabbing the car keys, with no conviction or blemish on his record. Acquittal number two.

That the police had fabricated a story to substantiate Govinda's arrest was obvious from the tapes. Acquitting Govinda cleanly, the magistrate delicately walked a razor's

edge in order to avoid totally embarrassing the police, while clearly implying that they'd test-i-lied; immorality has no place in our lives, but for a civil servant to immorally inhibit the safety of those he's serving is ludicrous; our three brothers (especially Dharmaviira) would have faced stiff fines and jail sentences just like BABA if the police had won the day in court. As it stands, a case is being prepared against one of the policemen now for assault and destruction of property.

Posing for a group photo in the sunshine outside the courthouse, fists raised, Margiis uttered one appropriate word - JAI!

Reported by Chandra Deva

On his recent visit to New Zealand, Dada Abhiikji cleared up the difficulties Ananda Marga has been having in the past with the New Zealand Immigration Department in letting Acaryas into the country.

The following article appeared in the the N.Z. Evening Post.

SECT 'WOOS' OFFICIALDOM

ANANDA MARGA sect leader Acharya Abhiik Kumara completed discussions with Immigration Department officials today satisfied that the department would not look upon the sect as some kind of terrorist organisation.

Kumara, the head of the sect in Australasia, said he believed that any future applications by the sect to allow their members to come to New Zealand to teach would be treated fairly by the department.

During the meeting he was informed of the New Zealand laws relating to the entry of people as tourists and as teachers. Kumara said the sect would be submitting further applications for its members to come to teach, but he could not say when this would be done.

Kumara said he was happy with the result of the meet-

ing. Many points had been cleared up and the misunderstanding which had existed over an alleged "agreement" between the department and the sect had also been cleared.

An immigration department official said Kumara was told that no special arrangements could be made to allow the sect teachers into the country but each application would be treated under the Immigration Act, and would be dealt with on their merits.

Sect members who had not made applications would be subject to normal immigration controls, he said.

प्रधान मंत्री कार्यालय
नई दिल्ली-११००११ Office
PRIME MINISTER'S SECRETARIAT
NEW DELHI-110011

20th March, 1977

Dear Sir,

I am directed by the Prime Minister to thank you for your congratulations and message of good wishes.

Yours faithfully,

(R.K. Goel)

Pradhan Mantri - Ke-Niji Sachiva.

Shri Acharya Abhiik Kumara,
Sectorial Secretary, Ananda Marga,
P.O. Box 307, 9 Green Street, SYDNEY,
N.S.W. 2042, AUSTRALIA.



Clearlight Foods



FRUSTRATION ON THE SPIRITUAL PATH

Ac Abhiik Kumara Brc - Taken from a talk, BABA's Birthday, 1975.

*Marching ahead is Jiivana Dharma (the characteristic wont of life). And to march ahead carrying all, viewing world-humanity as an integral entity is the principal aspect of Jiivana Dharma. Resolve courageously to observe this Jiivana Dharma. Remember - "Yato dharmah tato is't'ah, yato is't'ah tato jayah"
"Where there is Dharma, there is Is't'a, and where there is Is't'a, there is victory".*

Shrii Shrii Anandamurti

Vaeshakhii Purnima 1975

In reading His Vanii, I'd like to say something about frustration.

You know there isn't a spiritual aspirant that doesn't face frustration; this is in fact a great part of the spiritual path, frustration. It is by the overcoming of these frustrations, by the persevering in the face of obstacles in the face of defeat, in the face of failure in the face of frustration, that we call the spiritual path, and that perseverance we do by our own zeal, by our zealous effort. Zeal is overcoming obstacles, in denying the frustrations that come to us, in forgetting these frustrations and proceeding towards the next frustration. is how we move along on the spiritual path, is where we get our speed on the spiritual path, It is the only way we get our speed on the spiritual path, and when we become constant in that zeal, constant meaning never ending then we develop what we call proper zeal in all ways, then we have become perfected human beings, we have become perfected spiritual aspirants. Just think, there is no spiritual path that does not encompass frustration. Did not Buddha see his favourite disciple, Ananda desert him, while he was lying on his death bed, what greater frustration could he have experienced than that; did not the Christ see all of his chosen twelve deny him as he went on his way to the cross? Did not Moses who led his people, the Hebrews, the Jews, out of Egypt and through the desert for many, many long years, then find at the gateway to the promised land, he was not permitted to enter. What more frustration can be there than that? He had gone up the mountain, Mt Sinai to bring down the laws, the laws of God, and he comes down to find his people worshipping the golden calf, what greater frustration can there be than that? The list goes on without

end. Krishna saw his entire people, his family and his entire race destroyed just before he died. Rama overcame Ravana, just so that he could in the end lose Sita permanently, and so that Sita could also lose Rama - the spiritual path, there is no other path even described or even lived by any of the greatest spiritual teachers than that path of frustration. Ramakrishna, gave all of his teachings, he lived to talk, and his death was of throat cancer, when he couldn't even talk; such is the path, such is the path.

And today you should remember that the path of least resistance is the surest path to stagnation, is the surest path to spiritual death and stagnation; and so on the contrary you should seek that path which will yield for you frustration, which will yield what you expect to be failures, you should strive to attain the impossible; we who are the seekers of God, life divine, the lovers of Dharma, should run after frustration. Because that is what we know must greet us if we are to do something lasting, something of great value in this life. Our task, today is to establish that feeling of universal brotherhood, universal love, in each and every home, each and every dwelling on this planet, to establish the love for Dharma in the hearts of every human being on this planet; this is our work.

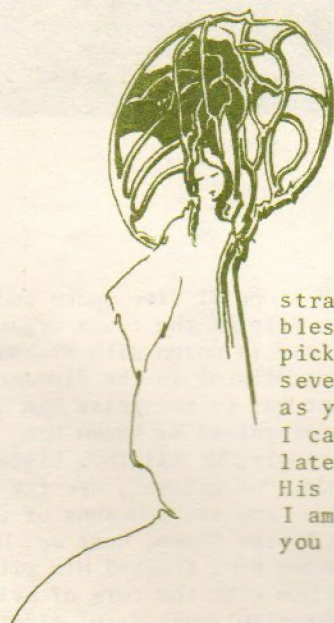
To overcome that frustration takes courage, to strive to lead humanity out of its present condition, to lead humanity forward, when it seems to be an impossible task, takes courage. What really had Buddha accomplished, when he saw that his mission would die within a thousand years; what really has Jesus accomplished when he saw nothing, absolutely nothing for his effort, nothing.

What really had Moses accomplished when he saw that at the time of his death, his people still had not developed faith; what assurance did he have that his work would last or have value?

He had only the assurance of God the father, just as Jesus had only that assurance just as Buddha had only that assurance, just as Krishna had only that self-confidence, and just as Rama had only that self-confidence, they had only the assurance of the Guru, that victory was guaranteed, that victory would be achieved, that this is the correct thing in life, they had nothing more, they operated only on faith; and I'll say one thing more about the spiritual path and that is that ultimately there is nothing else even in your meditation there is nothing else, and the moment that you develop that Bhakti, that devotion, your path is complete, not just beginning, but complete actually; it has finished, you have success in your grasp, when you develop the ideation that I will get that Parama Purusa, I will grasp Parama Purusa, I will grasp Brahma, I will grasp Him and only Him, and no-one else can stop me, when you get that ideation, that I will not accept any interference on my spiritual path, let the world all oppose me, but I will do what He tells me to, and I will reach Him. I will realise Him; when you have that concentration

in your meditation, that desire in your meditation, when your mind is focused to that extent, then you will realise Him. That is Bhakti. And that is also the teachings of Ramakrishna, and Jesus, and Moses, and every one of those spiritual teachers, and that is how we achieve our progress and that is how in fact we reach our goal. When you have that determination, such a strong mental force is created at Ajina' Cakra, that a vacuum is created in the susumna, and that is what pulls your kundalini up, that is what causes your kundalini to rise. So you need tremendous strength of mind, and amazing courage to proceed on this spiritual path.

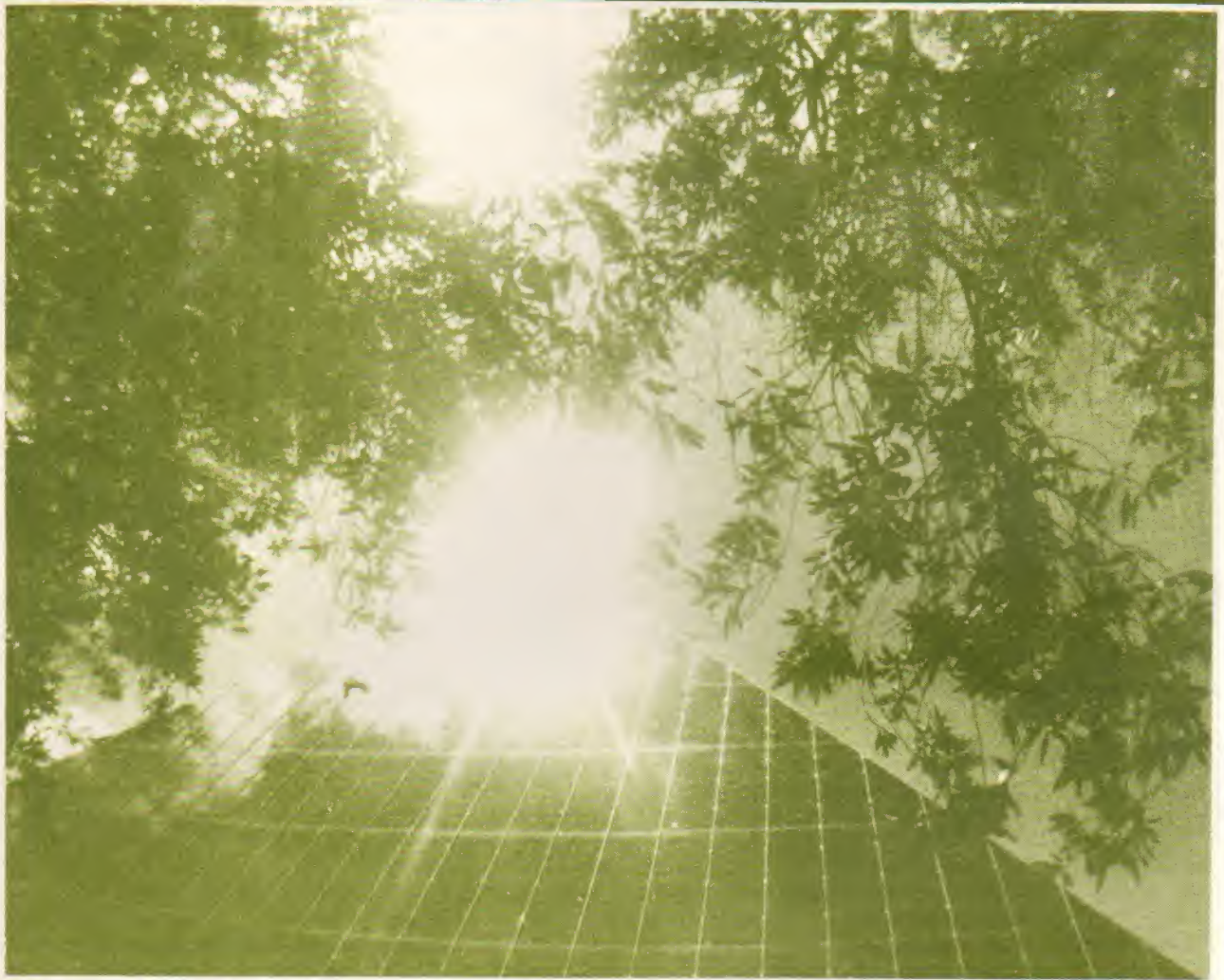
And today the task, it is really no different than the task it has always been, it is Jivan Dharma, and it is to carry all of world humanity with us. This time we are to achieve success, visible success in our lifetimes. Before they had no hope to do so, it should be easier for us. It should be easier for us, not harder, because we can hope to see the results. Let us then do what BABA says, let us resolve courageously, that we will carry humanity forward, and we will proceed despite these obstacles, despite frustration, we won't let anything stand in our way, let us develop zeal, let us finally develop zeal.



HIS LIILA

Some time ago while walking to the car, Lord gave me a rather strange yet simple explanation for life (and clash, of which I was blessed with a fair share that morning!!). The children were to be picked up at the local concert practice and this was just one of several hundred jobs for the day. The "doer I" was fairly reeling as you can imagine. Ultimately I stumbled and cried to Him "Oh Lord, I can't handle it, you're suffocating me, strangling me!" A few tears later then a soft sweet voice from very deep inside and a flash of His all loving, most blissful and playful smile... "No, my daughter, I am only binding you with every fetter known to mankind and besetting you with all your enemies." I got up and walked to the car.

Gautami



Subhasita Samgraha IV P103

'NAEVA VA'CA' NA MANASA' PRA'PTUM'
SHAKYO NA CAKS'US'A'
ASTIITI VRUVATO'NYATRA
KATHAM' TADUPALABHYATE"

A man, who is not established in self control does not attain Brahma. His Brahma remains confined to books and tall talks. In other words the reinless man can never attain mental pervasiveness to ingest spiritual knowledge. But the knower of truth knows that this Brahma is not attainable by words, not even by reasoning, for the mind too is a relative truth - only an ideating entity dependent on a number of theories. When the pointed intellect (Agrya'buddhi), earned through reasoning, is merged in its subject, the Brahma, then alone He appears. That is to say, when there is no scope for relativity, then alone spirituality bursts into radiance. It is futile to apprehend this Transcendental Entity - an

Entity beyond the scope of time space and person - with the help of the crude organs. "Union with the Self is union with Brahma" - lighting up this sentiment in the firmament of one's heart one has to recognise Him and the one who has recognised or known Him, announces thunderingly; "HE EXISTS". Listen ho, men, the words, "He exists", are far more true than "I am" - "You are". O sons of the deathless of the Divine Abode, hear me. He exists, I have known Him, touched Him with my soul, understood Him with the core of my heart. "Veda'hametam" purus'am' maha'ntam' a'ditya varn'am' tamasah parasta'd" - I have known that Absolute Entity - that Radiant Purus'a beyond the frontier of darkness.

SHRII SHRII ANANDAMURTI

He Shall Come Out

The stone which has held fast the door
for so many years has been removed.
Now we must open the door for You to emerge.
Let the world see
How the embodiment of love and justice remains undefeated
Pure and radiant,
To show mankind the way.

But wait.
First we must hurriedly remove the rust from the latch
Sand the key,
Polish the knob.
Scatter the dust from the doorway
And prepare a sanctuary of peace
For You
Within our hearts.

There You may remain
When the world refuses to see.
There You may gather Your strength to fight.
Together we will go forward and rescue mankind
And as we look behind
The air is ringing with the song of love's victory.

Babá Nam Kevalam

Unification Means Liberation

Some of you may know the story where there is a big hole in the ground with many people stuck in it. At first they all tried different ways of individually getting out, but in vain. Finally one wise person suggested that they all get together and make a human ladder so that they all could climb out. This they did and it worked.

In one way this story could be related to Ananda Marga and Babaji. Babaji is the wise person and by His guidance, we are all being shown the way out of our limited hole-like existence. The ladder is Ananda Marga. Really Baba's greatest gift to Humanity is His Ananda Marga. Not only is our progress made a lot easier but also Humanity's at large. I really don't think the significance or greatness can be stressed enough of the Marga.

If one takes a stick, for example, then probably s/he would be able to break it easily. But if one was to take ten such sticks then I doubt if they could be broken. Similarly the power and strength of ten moral spiritualists over one moral spiritualist is increased one hundred fold, not to speak if it was compared to a non-moral spiritualist! That is the very big advantage of an organisation, of Ananda Marga Pracaraka Samgha. Of course no sadhaka's attempt on his or her own to influence the world would go in vain, but when so many such altruistic sadhaka's are united together, then the effect must be much greater on society.

If we realise that the mutative force is 100,000 times greater than the static material force, and that spiritual force is 100,000,000 times more powerful than the mutative force, then imagine what a few hundred or thousand pure spiritualists, along with Baba's Grace, can do to this world - is just unbelievable! The materialists haven't got a chance, all that is needed is to unite together and utilise our power.

Baba said that three things are needed to establish Sadvipra Samaj and they are courage, unity and intellect. I see courage and intellect are pertaining to the individual in as much as it is to be acquired. But unity is something that has to be made by everyone concerned. No matter how wise and courageous we



may be, if we don't stay united then the battle would have already been lost as far as we are concerned (i.e. Sadvipra Samaja will be established but Baba may have to resort to goats if we can't stay united!). In so many ways, Baba has repeatedly stressed the importance of unity, In Caryacarya II alone, He talked about it at least three times directly:

"Let not the unity of the Ananda Margiis ever get impaired. Secure the unity even by putting your life in peril."

and, "Unity and solidarity shall have to be most strictly observed. Never let any indifference crop up amongst the Ananda Margiis and protect the unity even by putting your life in peril..."

and, "Appreciate the significance of the Sam-gacchadvam mantra. Be ever united; solve all problems -- big or small -- always in a united manner."

Babaji doesn't seem to think one's life is even too great a sacrifice for the unity of the Marga - it's that important!

For any organisation to function properly, unity and solidarity are a must, and probably two of the biggest enemies to this is doubt and negative criticism.

Doubt will mean scepticism and unwillingness to carry out the directives of the higher authority, despite them probably having greater knowledge and understanding of the situation at hand. Especially with the Acaryas who have had special purification training and are Baba's chosen representatives and channels, a Margii should always be ready to take the ultimate decision of the higher authority as final. Even say, if an Acarya tells one to do something which relatively turns out wrong, then only the Acarya will get the samskara and the person doing it will be purified. One of the quickest ways to burn off samskaras is to do things you do not like. (Here I am talking about Dharmik things) Babaji places so much importance on our selfless Acaryas that He says "You will not consider any sacrifice too great to protect the existence of the Acarya if and when necessary."

Negative criticism is the other fact that I see as being the main obstacle to Unity. In the Conduct Rules Babaji talks even more about not criticising than about being united. Criticism is worse than doubt because directly at least, it effects both the individual and the collectivity. I feel that it is too easy to think when one is criticising that it

Dreams and glimpses of Divine Consciousness*

One night recently I dreamt I was at a big UKK, and BA'BA's Vanii had just been announced. I was given my own personal copy, and as I read it, the words seemed very clear and significant, as if they were a very urgent and compelling message to me and me alone. I drank them in and sat down to do sadhana. As I meditated, I felt two hands hovering just above my head, which seemed to be caressing and energising my skull. Then I felt a warm, fat fingertip touch the back of my neck, and I lost consciousness. Still dreaming, I opened my eyes to realise that some time had passed. My heart was bursting with bliss!

Even more recently, I had another similar dream. Baba had come to Australia, and He was in a park (looked like Newtown, near the University) talking with half a dozen strangers about spiritual philosophy. BA'BA's presence was very similar to the films. He was talking to one brother who was discussing points of difference between Ananda Marga and Hare Krishna philosophy. I sat and listened as they talked for some time and I became aware of thinking "How can BA'BA' pretend to be an ordinary person as He is doing right

now?". It seemed amazing to me that BA'BA' could moment by moment, keep up His Cosmic pretence of being human. Suddenly I felt a great longing, and as it grew I became surrounded and merged with light - everything was golden-white light. There was nothing else. In ecstasy I realised that this was BA'BA'.

Another night I dreamt that we were gathered in a room waiting for BA'BA' to come. When He entered, He did Namaskar. We all returned the greetings and after completing the mudra I looked to His eyes. He was completing His greetings to me. He looked deeply into my being, His face growing with warmth, love and strength. He was the embodiment of the father. He was old, dressed simply in white, His receding hair was whiter than in the photos. His skin was translucent, radiantly glowing. He was the embodiment of loving bliss. Suddenly His steps faltered... weak and pitiful, He fell. I ran to Him and gently embraced Him, holding Him close. Lovingly I helped Him to His feet again ... He fell and again I ran forward and helped Him to His feet...

THE MISSION OF RENAISSANCE UNIVERSAL

Why R.U.?

The process of becoming an intellectual is essentially opposite to the progression of Sadhana. As analytical reasoning becomes more sophisticated the intellectual, by habit, will dissect every aspect of the world and categorise, hypothesise or theorise its existence and essence. The mind of an intellectual is a mind of constant doubt as the mental skills always present another alternative or theory to discount any feeling, emotion or spiritual realisation.

Yet, spiritual understanding is common to the intellectual - the Vipra. Most intellectuals will come to realise, as Goethe's Faust explained:

"In vain I gathered human treasure,
And all that mortal spirit could digest:
I come at last to recognise my measure,
And know the sterile desert in my breast.
I have not raised myself one poor degree,
Nor stand I nearer to infinity."

Renaissance Universal (R.U.) is the blending of intellectual capacity and aspirations with a spiritual ideology to redirect the former to serve the latter. It will provide the link for the intellectual between mental ability and spiritual growth. It was conceived by Baba in January 1958 as an adjunct to Ananda Marga and although the goals of both are the same, R.U. is a separate and distinct movement from A.M.

The lack of ideology of the Vipra

For the intellectual, in many cases, the scientific method or the construction of reasoning are sufficient goals in themselves. They predominately serve their own ends and thus such matters as the consequences of nuclear fission are less important than the discovery of the precise formulae that explain the process. In the social sciences, theories have a life expectancy of no more than twenty or thirty years and the emphasis is continuously on the formulation of new explanations or insights into the same phenomena. The institutions of the intelli-

ectual, the universities and the scientific establishment, support and encourage abstract theorising and consequently never directly support the goal, however amorphous, of upliftment of humanity.

The predominant hegemony of our society is that of the Vaeshya manifested by the accumulation of material wealth and manipulation of the environment. It is the essence of any hegemony that it will filter through to all other classes. Consequently the Vipra is constantly filled with the desire for increased physical wealth and social status. These aspirations are rewarded by the system through promotions and research grants which are attainable only if the Vipra operates within the ideals of the intellectual community. These ideals discount the creation of an ideology as alien to the research process and encourage emphasis to be placed on continued classification and explanation of material circumstance.

There are many examples that illustrate the bankruptcy of intellectual methods in the absence of a moral ideology; as many examples as there are methods. Behavioural psychology, for instance, is an edifice built on hypotheses to explain how the being manoeuvres and in turn is manoeuvred; a "flat-earth" view of the mind. The compelling works of the humanist psychologists: Maslow, Jourard, Ericson, which relate the importance of consciousness to the needs of individuals, are confined to the periphery of the discipline as not being verifiable by experiment and, perhaps, as a consequence, as not being financially supportable.

The description of an experiment; the measurement, reduction, analysis, deduction, induction, interpolation, extrapolation of a material phenomenon all are restricted by the senses. The goal is inevitable observation and explanation through the ability of the senses. There can be no ideology other than the advancement of knowledge which is the continued process of observation and explanation. A Vipra then, with exceptions, has no ideology that permeates and gives direction to work that goes beyond the narrow reports that can be made by sense facilities.

Even when the Vipra adopts an ideology that is based on a limited perspective

(i.e. economic), there is usually no real commitment to that position. As Dostoyevsky, in "Notes from Underground" expressed it:

"But how am I, for example, to be sure of myself? Where are the primary causes on which I can take my stand, where are my foundations? Where am I to take them from? I practise thinking, and consequently each of my primary causes pulls along another, even more primary, in its wake, and so on ad infinitum."

The ideology of R.U.

R.U. does not have, as its primary focus, to make intellectual members of Ananda Marga. The ideology of R.U. is the development and establishment of morality applied to intellectual pursuits. The first and ultimate goal is to make all intellectual activity serve the upliftment of humanity.

Upliftment of humanity, always a difficult term, must be given the definition of the furtherance of the inalienable privilege of all individuals to be satisfied in the basic physical needs of food, clothing, medical facilities, shelter etc, to have the opportunity to develop intellectual capabilities and, most importantly, not to be hindered in the realisation of their spiritual thirst. It is crucial to point out that this ideology is not limited by any particular social or economic philosophy and stands for the attainment of this upliftment in its widest maximum potentialities.

The main objectives of R.U., as given at the time of its establishment are:

- (a) to accelerate the speed of human evolution and progress through an intellectual revolution
- (b) to work for the establishment of a society based on universal brotherhood, on rational lines through study, service and sacrifice
- (c) to encourage the application of philosophy, art and science towards human improvement
- (d) to plead for universal peace and protest against the inhuman use of science development
- (e) to contribute to an ideological and psychological change in the present structure of the human society, which is one and indivisible
- (f) to work for the harmonious, consistent and progressive development of all the facets of human life, viz. physical, mental and spiritual
- (g) to oppose all dogmatism, hypocrisy and compartmentalisation prevailing in the existing

human society.

It is important, especially in forming objectives for individuals, to indicate that the precise formulation of the words as given is not R.U. but rather it is the prevailing substance behind the notation that constitutes the ideology. That substance is well illustrated by the title Renaissance Universal.

A renaissance denotes the gathering of new perspectives to transcend the stagnant visions of an existing society. It assumes a progression or evolution from one state of cultural development to another. Change, progression, evolution are the basis of the renaissance. On its own, the concept of a renaissance does not necessarily serve any greater good than the realisation of its incoherent forms.

"Universal" is the essence of R.U. and the touchstone for its development. The perspective is that we are all just one part of the whole, inextricably linked and thus ultimately responsible for the well-being of all others. From this proposition, all progression and evolution must be directed to serve the greatest common good, the upliftment of humanity on all levels.

The technique of R.U.

It is the term "Universal" that suggests the greatest impediment to the development of R.U., for how can one demonstrate intellectually the radiance of reality. There clearly will be many intellectuals who have discovered in themselves the existence of that unifying, though ineffable, nature which is the quintessence of their being and just await its further development. Most intellectuals however, have touched upon this consciousness, probably in what Abraham Maslow calls "peak experiences", but can ignore it for the reasons explained by Sri Aurobindo in "The Life Divine":

"(The physical mind) regards these higher contents of life as either helpful adjuncts or a superfluous but pleasant luxury of imaginations, feelings and thought abstractions, not as inner realities; or, even if it receives realities, it does not feel them concretely or substantially in their own proper substance, subtler than the physical substance and its grosser concreteness; it treats them as a subjective, less substantial extension from physical realities."

Renaissance Universal must work then through the process of "acculturation", where the continued influence and substance

of its ideals gradually seeps into all intellectual strata. This it must do by propagation of the blending of the intellectual and spiritual on all levels where intellectual activity has predominance. Groups or clubs in the intellectual establishment, seminars, lectures, book publishing, scholarly journals are examples, all of which emphasise the use of the existing superstructure of the intellectual community. None of these events would be, by definition, attempts to push a particular platform or discipline (even A.M.) but rather would serve as delicate and subtle attempts at reconciling intellectual pursuits with a universal view of humanity. Ananda Marga may or may not come later but it is beside the point' the goal is the "path of righteousness".

R.U. in Australia

Various activities have been carried out under the designation of R.U. without any particular direction or consistency. This is inevitable and certain to continue with a mission with the scope and circumstance of R.U. Until a more concrete prospectus is designed for R.U. operations in Australia it can only be suggested that the "good name" of R.U. be maintained by activities that are of high quality and are not likely to lead to denigration of its all important principles.

Sahadeva



THE GLORY OF THE SANDALS OF THE PRECEPTOR'S FEET

KULARNAVA TANTRA" BY LORD SHIVA CHAPTER XVI COMMENTARY BY

AC. SHIVANANDA AYADHITA.

CONTINUED FROM LAST MONTH

"BHAKTYA' SANTUS'T'A GURUN'A' YOPADIS'T'AH KRYA'DEA'
KARMA MOKS'O BHAVET SHIS'YO BHUKTI MUKTYDH SA BHU'JANAM.

The disciple when initiated, when he has received instructions from the Guru, obeys and follows Him, the most kind spiritual personality (Guru, the Mahapurusa) and serves Him, loves Him and the Guru is pleased by His devotion, the disciple is emancipated from the bondage of karma or action. The disciple then is qualified to get liberation, emancipation and surpasses the samskaras, the reaction of the actions in potential form.

'SHIS'YEN'A'PI TATO GRATHYAM SAHA' SAMTOS'ETO GURUH
PRIYAM' KURYA'CCA DEVESHI' VA'EKATYA KARMABHII'

Therefore the disciple should receive the grace of the Guru by making Him pleased. On which level is the Guru to be served and made pleased? The Lord Shiva says: "Oh Goddess (Deveshi)! The Guru should be made pleased by body, mind, words and action." This proves, the Guru is to be made pleased on the physical, mental and spiritual levels. On the physical level, by polite, modest sincere, surrendering, respectful behaviour, by doing service with things required by Him, by doing physical service if by body; mentally always thinking, it is His service; singing and spreading His praise and glory, worship, offering prayers, and by meditation upon Him one may please Guru. If one follows moral codes in individual and collective life, does service to created beings, thinking them to be the unit expression or manifestations of the Guru, proceeds on spiritual path with proper meditation, the Guru is pleased. The Sadguru has come to develop spirituality in unit beings, Hence when the disciples sincerely follow the spiritual path and spread dharma among others the Guru is pleased.

'YADI MA' PARITUS'YET GURUN'A' YATRA KUTRACIT
MUKTO'SIITE SAMUDDIS'T'AH SO'PI MUKTIM'VRAJET"

At any time or at any place if this order comes out from the pious or sacred mouth of the Sadguru, "Mukto-ase" that is you are liberated, the disciple gets liberation. This is the greatest secrecy of spirituality which Lord Shiva discloses here. Really, the methods of meditation, are the pretensions to disciples for liberation or emancipation. The efforts of liberation cannot make a person liberated. Yes, efforts of liberation may keep the person on the path of liberation, physically and psychologically but it cannot liberate. The spiritual science of the methods or aspects of meditation will attract the Guru towards the disciple, to see the aspirant's pitiable condition in the bondage of Maya or Prakrti, but the liberation will be granted by the Guru, as He is the authority of liberation from Mayik bondage. Maya, the infinite powerful Prakrti, His partner can only hear Him, the Master and allow liberation to spiritual aspirant. Lord Shiva here used very appropriate words such as "Updist'ah" which means orders, grants, and another, "Mukto'se" which means you are liberated. These words prove the importance of the Sadguru. This only proves that He is not simply a spiritual teacher. He is the almighty creator of the Universe, and under His witness-ship the units went under bondage, hence, under His order only, they can be liberated. His words are not only theoretical blessings, but practical real blessings and orders to Prakrti which result in toto.

"ATHAVA' NIS'PRAPAINCENA DHARMIKENA CIDIISHVARI
KAROTI GURU RUPEN'A PASHUPA'SHA VIMOCANAM"

Here Lord Shiva addresses Parvati as Cidiishvare, Goddess of Citishakti, and says, "those followers of the spiritual path, who are without hypocrisy their bondage of animality is broken or cut by the Guru. This proves, that the spiritual aspirants will have to be simple, of true heart, sincere and minus hypocrisy. So Lord Shiva speaks of these as the qualities of the disciple. When such qualities are found in the spiritual aspirant, the Guru who is the Master of Maya which prevails as animality, with the might of static force or Tamoguna in human beings, out of kindness, showers His grace and liberates from animality.

'NA ME PRIYASHCATURVEDI MADBHAKTAH SHVAPACAH PRIYAH
TASMAE DEYAM' TATO GRA'HYAM' SA TU PU'JYO HYAHAM' YATHA''

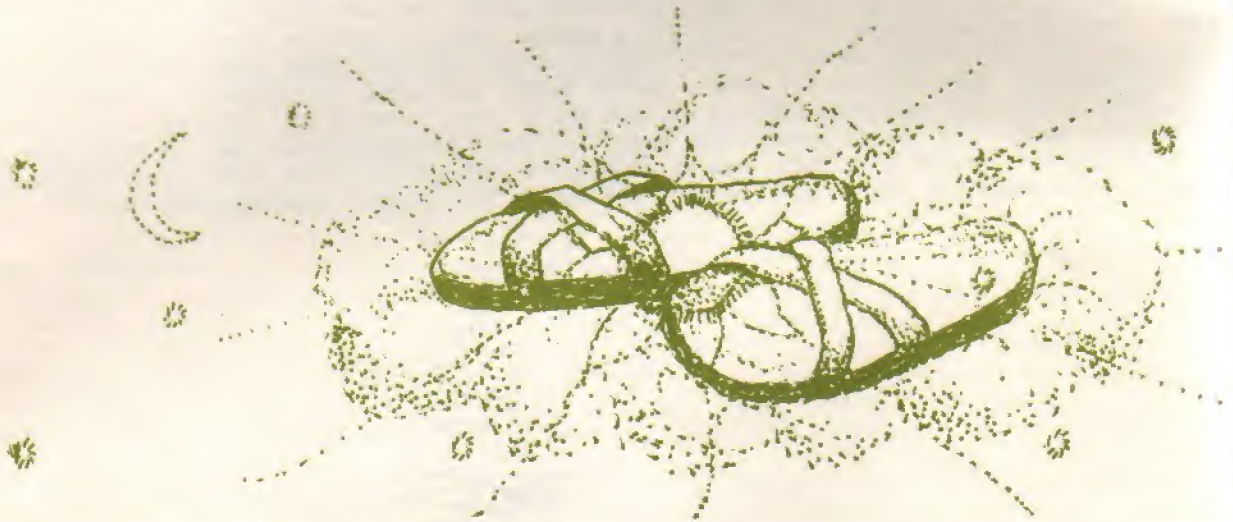
Lord Shiva here very clearly states the qualification of a disciple. In this 20th Century we find the difference of castes; higher caste, lower castes, so called Brahmin and so called Shudra in India and in so called Hindu society in other parts of the world too. The difference of black and white is strong in the West, the difference of communalism of so called Hindu, Muslim, Christian, etc is also present. The difference of countries in the name of nationalism is going on. Thus I have given the picture of the world, created by the Lord's better Half, Prakrti (Maya). But, the Lord, in the form of Lord Shiva does not like that, hence He clearly says, "I do not like a person, who is versed in the four Vedas, (He uses the words "caturvedi na me priye)". Mind that in India and other parts of the world is called Mahadeva, why? Because all people had to accept all round superiority, either in physical, mental and spiritual spheres of Lord Shiva. Maha' plus deve - Maha'deva. This is a Sanskrit word. Maha' means great, Deva means spiritual personality or God. So Maha'deva means Great God. Really Lord Shiva was Param Purus'a (Mahapurusa) who comes from time to time to save humanity, remove differences, and due to His highest knowledge and Powers



people are compelled to accept His supremacy and obey and surrender and follow the path shown by Him, the path of oneness, one undivided human life on scientific basis, and He shows the scientific process of meditation to realise Him.

So where orthodox, exploitational social order is seen such as casteism, subcasteism in India, there Maha'deva, the Greatest God, Lord Sadashiva says, "People knowing the four vedas I don't like, because they have vanity of so called superiority of Brahmanism. I love and like those who are called "Shvapacha" a so called Shudra, a so called untouchable, a so called very low caste, if that one is a "bhakta", a devotee." Who is a bhakta or devotee? One who follows moral codes, truth, non-hurting, non-stealing etc., has implicit faith in God, follows science by practicing meditation and its others aspects, is a bhakta, is a devotee. A devotee is a lover of God, so loves all created beings. A devotee thinks of and acts for the welfare of all, does not make any demarcation between man and man. A devotee takes all to be the children of the same Supreme Father, one God and one undivided human race. Hence, Lord Shiva says, "I prefer to love a devotee and do not like a egoistic theoreticians (caturvedi - one who knows the four Vedas). He is a proper person to receive spirituality and hence he is to be respected and worshipped like me." Why does Lord Shiva go to such length in appreciating a devotee? Devotees maintain the balance of righteousness on the earth. Righteousness makes the life of general people happy. Unrighteous or evil forces make the life of the people disturbed. Devotees walk on the real path of humanity which becomes ideal for human beings.

TO BE CONTINUED



Continued from P.13

is "positive criticism" or benevolent, rather than being too tolerant or easy-going. Providing the act is not immoral then in most cases I see criticism as vain and disuniting. I really try to put special effort into following this rule - although not always succeeding!

Forgiveness on a personal level (i.e. as long as it is not effecting society or the margiis unity) and also magnanimity I see are two virtues that add greatly to the strengthening of the unity within our selves (i.e. Atman, Baba) and the Marga.

"United we stand, divided we fall".

Nothing could be more true. Not only does this apply to Ananda Marga, but to countries, planets, nay, the Universe. Baba has given us His body in the form of the Ananda Marga Mission. Let's not abuse it, quoting from Caryacarya: "Be ever ready to render service for the Marga. Never falter or hesitate even to lay down your life for the ideals of the Marga. Remember, Salvation is assured on courting death in the battle of Dharma! This alone is the reward!"

JAI BABA
JAI DHARMA
JAI ANANDA MARGA
Narada Muni 10/10/76

NEWS AROUND THE SECTOR

SYDNEY REGION

Sydney - Soup kitchen continues; a special pamphlet is now distributed as well. Talks at Honey's Restaurant continue and plans for two new series are being made when this one finishes. A Dharma Pracar Board was formed to expand D.P. activities. The jagrti holds group meditations on Mondays, and introductory talks on Tuesdays, and arrangements are being made for monthly cultural evenings. The four University classes continue with good attendance. SES light rescue training continues, the heavy rescue training finished with an exam which all trainees passed. A board now takes responsibility for "Asha", the women's home.

Canberra - Meditation course ended and a new one started with nine attending. An introductory DC held for beginners. Mind slide show shown at two colleges, a school and the jagrti. Extra DC held while Didi Tilottamaji and Dada Abhiikji in town for the trial.

Wollongong - Monday evening introductory lectures and Wednesdays philosophy talks. A regular group attends these resulting in four initiations. Didi Tilottama gave several talks at a High School, Nowra and two Tae Kwon Doe classes. Dada Abhiik gave talks at the Wollongong University. Two Margiis are teaching migrants English and helping with basic problems of adapting to Australian life-style.

BRISBANE REGION

Brisbane - Didi Malanii holds introductory classes each week. On Thursdays a beginners philosophy class is held and the following night group meditation. A Tantra Yoga Seminar was held in the jagrti over Easter and a unit retreat the weekend before at Nowra Heads by the beach (15 attended). Letters were written to newspapers and politicians in India pressing for a complete ending to A.M. persecution. On April 1st, the fourth anniversary of BA'BA's fast, Brisbane Margis held a procession through the town with banners and FREE BABA balloons and pamphlets.

Anandapalli - Amitojas and Vinay now helping with Viveka, Gaotamii and family. A brothers' room has been built on the back of the packing shed and a sadhana temple is planned for the top of the grape paddock. Anandapalli now has two spinning wheels

a large rug-making loom and a potter's wheel so craft potential is great. AJM contacts are being kept up with local M.P.'s and the Minister for Justice. Apples are now being sold to households in Brisbane (better returns than at the Produce Markets). Produce also sold to Turntable Falls Co-ops and on a barter system down the coast. Work encouraged and inspired by visits from Dada Abhiikji and Didi Malaniiji.

WELLINGTON REGION

Auckland - University lecture series continues with good response - ten attended last lecture. Postering continues. An AMURT stall continues each Saturday at the local Flea Market selling items for around 5c each. Service at the Little Sisters hospital and Citizens' Advice Bureau continues. A retreat is being organised for the end of April.

Wellington - Old peoples' home visited for singing and chatting and Nataraj visited in prison - he is doing well. Tae Kwan Do lesson was attended and 6 newcomers given UMM. Talk given at Polytech. College - postering done for this. Letters were written to the Indian Press and local MP's contacted to support a petition to Indian Government. The Indian High Commissioner refused to make an appointment but will forward the petition onto India. A talk was given in the jagrti by a visiting Zen master.

Nelson - The electronics business is growing slowly, and Wholefoods continues with a new manager (Kabir). Dada Narada Muni visited this unit - gave a philosophy class and did nagar kiirtan and public sadhana with margiis. Letters were written to the new Indian Government and to Baba.

PERTH REGION

Perth - AJM Demonstration held outside Air India before Indian elections. Margiis are getting involved with an 'Action Centre' which is organized by many different social change groups in Perth. A stall selling sweets and jam etc is held at Perth markets to raise funds. Several Margiis are taking a first aid course. Extensive pracar is being done for school enrolments although there is a need for more teachers.



SLTC - Sewing their orange and whites

MELBOURNE REGION

Adelaide - Introductory talks held every Wednesday night and a yoga lecture series two nights a week - one at the jagrti and one at the uni. The Tantra Slide Show has been shown at several different places. Goodness Gracious, Vegetarian Restaurant is going well - a concert was held here and hopes are to hold one every fortnight. Letters were written to Indian and Australian MP's regarding Baba's case.

Hobart - The new high school is going well with a lot of hard work put in by the teachers and a positive Babaful spirit is



SLTC - Preparing Pracar pamphlets

developing among the 30 pupols. Recently a three day school camp was held on Chandra Shekhar's property. The children learned bush skills and started to build the foundations for their own log cabin. Letters were written to local politicians and Mr Desai regarding Baba's case and one Margii did a three day fast at the Uni to make people aware of the situation in India. Two Margiis continue with SES training and Tae Kwon Do.

SLTC

The LTC training finished at the beginning of April ending with a combined Dharma cakra held in the well-vibrated DC room at 209 Walker St. Unfortunately we have had to vacate the premises because it is being sold so a new house will be found for the new



SLTC - 3 hour Kiirtan

session to be held after the May UKK. Nine new full time workers emerged to vibrate Sydney region until May UKK where they will receive their postings.

SECTORIAL OFFICE

Usual activities continue though energy centred around getting 'Dharma' newspaper off the ground. A lot of preparation is going into establishing this as a monthly production. The Commerce Department is also flourishing with new imports of Ginseng and also herbs. The new projects are being helped with by four new LFT's temporarily posted to Sectorial Office until the UKK. The AJM department is closing down due to the recent developments in India. Congratulatory letters were written to prominent new

Indian MP's, also requesting that they follow through clearing up Baba's maltreatment by the previous Government. The three brothers who were arrested last November during our demonstration at the Indian High Commission have all been acquitted (see article in this issue about the court case). Publications are increasing with three pamphlets/booklets on halfbath, full bath and asanas now in production. Plans are being made to extend our line of publications to sell to the public in a move to do pracar through the written word.

ACARYAS

AC. Abhiik Kumara Brc - On tour around the Sector, including Anandapalli, Canberra, Melbourne, Hobart, Adelaide and Perth, keeping a Babaful eye on the running of the sector and providing inspiration and impetus for activities. Is supervising the publication of 'Dharma'. On 15th April Dadaji will be touring New Zealand.

Dada Bodhiishvara - Visited Hobart, Adelaide, Melbourne and Perth giving public talks in all places. Held retreats at Perth, Adelaide and in the Quindulup, southern W. Australia. Organized AJM programmes in Melbourne, Adelaide and Perth, contacting prominent people to send their support to the opposition party, prior to Indian elections. Took part

in the day protest fast and spoke to the Archbishop of Canterbury who proved to be unsympathetic. Dadaji gave a TV interview about Baba's case after the Indian elections. Visiting the Primary school in Perth reviewing or teaching sadhana to the pupils.

Dada Arun - Remains at Noumea, New Caledonia after extending his visa. Dadaji is staying in a sailboat and has arranged rooms for regular classes and Dharmacakras. Pracar is going well despite language difficulties - the local people speak French.

Dada Narada Muni - Toured the south island of New Zealand, Dunedin and Nelson, giving public talks. Pracar done at Tae Kwan Doe and TV station contacted about an Ananda Marga show.

Brc Mahashveta Ac - LTC completed with 9 workers finishing training. Paid a visit to New Zealand, re-organized and reconstructed Sunrise School Committee and helped with Unit work.

Brc Tilottama Ac - Held a regional UKK at Cessnock and visited Canberra, Wollongong and Nowra, giving public talks. Formed Asha board and is guiding this project. Helped with classes at SLTC and spent some time on writing copy for 'Dharma'.

Didi Malinii - Stationed at Brisbane, giving public talks and organizing pracar. Held a unit retreat and visited Anandapalli helping to organize the flow of work there.

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ROME REGION

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5th Floor, 527 Hennessy Rd.
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Bangkok 6
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NAIROBI SECTOR

Ac. Krsna Caetanya Brc.,
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Manipubin, Accra,
Ghana.

"The mountain remains unmoved
at its seeming defeat by the mist"

Tagore

out of jail and establish a truly Human Society.

May the great sacrifice of the Seven Martyrs be remembered for all time and continually inspire us towards Greatness, towards Universalism and towards God, the cherished goal of our lives.

"Do not be sad at my death, but rejoice as I am rejoicing; for never before in my life have I been so close to my Lord."

- Acarya Gagana Brci.

Last message, February 10, 1978.

Issued by - Public Relations Secretary,
Ananda Marga of S.E. Asia,
June 20, 1978.

Last Statement

THE TRUTH WILL FINALLY DISCOVER RIGHTEOUSNESS
AND REMOVE IGNORANCE OF HUMANITY. VICTORY
WILL BE YOURS!

The motive of this action is purely to express my love to humanity and my belief that only non-compromising struggle against immorality with a one-pointed mind towards our very goal of life, the infinite realm of love and peace, will ever bring the establishment of a real happy human society. What I have watched and experienced daily around me is not acceptable in any means and lets a strong desire grow within me to help with personal effort to burn the very roots and seeds of corruption, exploitation and injustice.

Throughout the history great spiritual and religious personalities have been persecuted and imprisoned. Christ has been crucified, Krsna and Ramakrsna have been in prison, Mohammed the Muslim leader has been persecuted. And with these persons also their attached movements have been persecuted, became martyrs.

So also the founder of ANANDA MARGA, P.R. Sarkar, a great spiritualist, humanist and philosopher has become the victim of immoral authorities; imprisoned under fabricated charges in 1971 in India, poisoned in Patna jail Feb. 73 and got sentenced to life imprisonment under the corrupt circumstances during the emergency under Indira Gandhi. ANANDA

- Didi Asitiima Brci.

June 13, 1978.



MARGA, His organisation, had been banned and thousands of members imprisoned without charges or orders and have undergone horrible tortures out of the purpose to remove the whole movement and slander its high image all over the world.

I believe that the two Americans, V. Sheppard and S. Dwyer, are victims like all other members of Ananda Marga, who have got implicated in cases under false charges in several countries. Personally I doubt if the trial has gone through without arbitrary and bribery.

I wish that the respective higher authorities may consider to grant a re-trial uninfluenced and without any pressure.

Nobody knew anything about my desire for this self-sacrifice, it is a completely individual action, not known by anybody. With this action I would like to awake international attention and moral support towards ANANDA MARGA, a spiritual, humanitarian movement, which stands for self-realization and service and upliftment of society.

WHEN IMMORALITY IS DOMINATING ALL CORNERS OF THIS PLANET, WHEN RIGHTEOUS HUMAN BEINGS BECOME VICTIMS OF ARBITRARY MISUSE, MAYBE THE SACRIFICE OF SOME INNOCENT HUMAN LIFE WILL BURN THE SEEDS AND ROOTS OF CORRUPTION, EXPLOITATION AND INJUSTICE - THE CAUSES OF THE SUFFERING AND DEGRADATION OF MANKIND.